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272 and, as the cup is often as much as a meter below the pot, great dexterity is necessary in order not to spill a drop. But even the best pourer spills when jostled — whence the sayings: *"Čefâk al-ʿawḳ*, may Allâh save thee from an obstruction!" *"Čefâk aš-šerr*, may Allâh save thee from evil!" 20. *Arnâḳ* signifies anything that resembles a round grain, as, for instance, several kinds of spice, drops of water, etc. Instead of *ṣinijje* the poet uses the word *kursi*. 21. The coffee, very strong in itself, acquires through the addition of five different spices, as is the custom in the towns of inner Arabia, still more body and leaves on the cup a fine sediment, which the poet compares to red fringes, *šebrâḳ*, and to the blood of a heart, from which the main artery has been torn out, *maʿlûḳ*. 23. When he has drunk the strong coffee, he again [326] longs for his sweetheart, *ṛarw*. 24. *Saʿûḳ* and (16) *aš'âḳ* signify the grip of a sword or dagger, richly ornamented with gold and precious stones. In the larger towns of inner Arabia there are craftsmen, thorough artists in their work, who make to order such handles, often of wonderful beauty. 26. The ladylove laughs at one moment and cries the next. When she smiles her white teeth glisten. *Ḥâḳ* is the name for the quick flash of the lightning. 27. The calf of her leg [201] is well turned and firm. 28. The town dweller in inner Arabia stretches out his fingers when surprised. 30. Ǧwâd did not know whether to say *minn* or *min*, and was unable to explain what the word meant in this connection. *Ḍubbal* signifies the incisors, *min fowḳ*, of the upper row. 31. The poet's heart is agitated, as if the town crier or auctioneer had carried it about the market places, offering it for sale. *Mawsûḳ* has the same meaning as *maʿḥûḍ*, a captured or imprisoned one. The clerk Ǧwâd knew the Rwala dialect well and adapted himself to its pronunciation.

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584 pray until I get her who warms me in her broad sleeves; then I will pray; *mâni mṣalli lawla' ḥaṣṣ li ṣâfi ar-rdân ṣallejt.*"

LIMITATIONS ON THE CHOICE OF A WIFE

582 In the choice of a wife the Rwejli is considerably limited. He must not marry the divorced wife of his father nor her daughter, not even if she was begotten by another man. He is not allowed to marry the divorced wife of his son or his son's widow, the mother of his wife, the daughter of his brother or sister. Neither may he marry his foster sister. No member of the Eben Ša'lân kin will take to wife a daughter of the Ḥwêṭât or Beni 'Aṭijje tribes nor allow his daughters to marry any of them. Neither the Ḥwêṭât nor Beni 'Aṭijje are by birth equal to the Eben Ša'lân, because they paid, as late as the first half of the nineteenth century, a tax for protection, *ḫwa*, to the despised Šarârât tribe and camped with them as their *ḫuṣara*, or protected neighbors.

619 No Rwejli dares marry a member of the Ṣlejb, al-Ḥawâzem,
554 al-Fhejğât, Šarârât, or 'Âzem tribes. All these are also called
582 Htejm. They have their chiefs and their social organization,
565 they live in tents and breed camels just like the other Bedouins, and yet they are not held in esteem. The reason is that they pay a tax for protection, *ḫwa*; that they are neither able to protect themselves nor gain full independence. Being thus compelled to buy the protection of the more vigorous tribes, they are not allowed to enter into blood relationship with their protectors. They are *ḫwân*, they pay *ḫwa* — and their sons will pay too. Their countenance, or honor, is as white as that of the Rwala, but they are not held in the same esteem. They do not live with the Bedouins as strangers, but as neighbors, *ḫuṣara*. If they serve them, they serve them as *fedawijje*, free servants, which is not considered a disgrace because members of large Bedouin tribes also hire themselves as *fedawijje* to the more powerful chiefs.

582 A Rwejli cannot marry the daughter of a blacksmith,
326 *ṣâne'* (pl., *ṣunnâ'*) or other mechanic who camps with the Rwala or lives in their settlements. It is said of the *ṣunnâ'*, that they are no *aṣîlîn* — that is, that they have no recognized genealogy — and even that nothing is known about their true descent, as they marry newcomers from various towns,

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settlements, and tribes regardless of whether they are autonomous, free, dependent, or slaves.

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Marriages with slaves are also forbidden. A man marrying a slave would be killed by his kin, *ahl*. No one dares defile the blood of his kin.

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Moreover there are inequalities even among the free Arab tribes. All those belonging to the 'Aneze group consider themselves aristocrats, hold the other tribes in contempt, and dislike forming matrimonial bonds with them. The children born of such wedlock often hear these ironical remarks:

"Thou wilt come to nothing, for thou art only half a Rwejli; blood will not mix well with blood; thou wilt resemble thy mother's kin," etc.

Rights of the Eben al-'Amm

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The children of parents descended from the respectable old 'Aneze families are the best. Yet even here the bridegroom is not entirely free in choosing a wife, for according to the ancient custom every girl is to wed the nearest young relative whom it is permissible to marry, *eben al-'amm*. This is, generally, a son of her father's cousin; should this cousin have no sons or if the grandfather had no brothers, the girl falls to the nearest kinsman descended from the great-grandfather's brother. The *eben al-'amm* occasionally claims the girl, *jeḥağğerha*, exclusively for himself, but, even if he does not, the girl cannot marry without his consent, for it is said: "No one but the nearest kinsman can tie or untie her, *'oḳdha w-ḥallha bjad eben 'ammiha* (sic!)." Only when her father wants to marry again and gives her in exchange for his new wife, *jebaddelha lnafseh*, is the *eben al-'amm*'s claim null and void. On the other hand, if the girl refuses to be wedded to her *eben al-'amm*, he may kill her without becoming liable for compensation.

If the *eben al-'amm* knows that the girl will not hear of him, being already in love with someone else, he forbids the marriage and the girl grows old.

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If the father of the girl claimed by her *eben al-'amm* dies and the girl loves another, she goes immediately after the father's death to the relative who claims her exclusively for himself, called in this case *ḥağğir*, and asks: "My father has passed away; I want thee to release my neck; I want thee

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567 murder they avenge not only among themselves, but on the
627 free Bedouins as well. The master who kills his slave exposes himself to the vengeance of the latter's kin and must pay the blood price. Should he refuse, the avengers place themselves under the protection of a more powerful slave, generally the head slave of a chief, who soon compels the Bedouins to assist him in humbling the guilty person. A slave can pursue or protect, *leh waǧh je'addi jesaddi*, in the same manner as his master. Whoever hurts his protégé gains the enmity not only of the slave but of his whole kin, and of the slave's master as well, who must support the slave in order to have peace in the tent and his usual comforts.

567 Yet, no matter how powerful, a slave can never marry the
582 daughter of even the poorest Bedouin; and, on the other hand, the least of the herdsmen would not think of marrying a slave's daughter. For even the poorest Bedouin is independent, *ḥorr*, while the slave remains subject, *'abd*, for ever. Not even the members of the most despised tribes, like the Ṣlejb, Šarârât, Htejm, etc., would marry a slave. In a certain manner they all are *ḥorr*, despite the low esteem in which they are held, and a slave remains *'abd*, no matter what power he wields.
●326 Only the sons and daughters of white blacksmiths, *ṣunnâ'*,
567 enter into blood relations with slaves. If a black slave marries a white girl, the daughter of a *ṣâne'*, and their son also marries a daughter of a *ṣâne'* again, the third and fourth generations are quite white, and yet they do not become free, *ḥorr*, but always remain slaves, *'abîd*. In the settlements — especially in the cultivated regions — the origin of such whites is sometimes forgotten, but never among the Bedouins of the desert.

WHOLESALE MERCHANTS AND THEIR AGENTS, THE 'AḲEJL

442 As the Rwala are occupied almost exclusively in camel breeding, it is only in exchange for camels that they can get grain, clothing, arms, saddles, and other necessities of life. The camels they sell either in the inner desert or in the settled territory, nearly always to the same wholesale merchants who live in the larger towns on the borders of Arabia as well as in Egypt and India. The most prominent among these is the Eben Bassâm family, from the settlement of Bassâm in al-Ḳaṣîm. Its members own large business houses at al-Baṣra, Bombay, aṭ-Ṭâjef, Cairo, and Damascus. They export camels

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camels into his own herd and waits till some ʿAḳejli comes to claim them. Thus a brother's eye cares for the ʿAḳejl even during their absence, *ʿajneh warâhom*.

BLACKSMITHS

In the opinion of the Rwala, Allâh created with the first Bedouin also the first smith, *ṣâneʿ* (pl., *ṣunnâʿ*). Every camp and every settlement of inner Arabia has its blacksmith who works for the whole clan or for the whole oasis. Often the same blacksmith family has camped with the same clan from time immemorial and yet cannot be adopted by it, for the *ṣunnâʿ* remain strangers forever. Among themselves the blacksmiths form kins of their own, and the blacksmiths of the Rwala are relatives, *beni al-ʿamm*, of all the blacksmiths in Arabia. They live in almost the same way as the Bedouins or settlers and are subject to claims of vengeance among themselves; but they never make war or take part in raids, even as allies of the Bedouins. During an attack on the camp where their tents stand they go on with their work unconcernedly, defending neither themselves nor their neighbors, for they have their brother, *aḫ*, in every tribe whose duty it is to return to them anything of which a member of that tribe has robbed them. Among the Rwala a member of the Âl Miġwel kin is the brother of the *ṣunnâʿ*. If a Bedouin does any wrong to a blacksmith, the latter complains to Eben Miġwel, who must put matters right. When the raiders bring along, besides other booty, camels bearing the *ṣunnâʿ* brand, their brother takes them all into his herd and sends word to the blacksmith of the raided tribe: "Your camels are held by me." They then come, pick out their animals, and return home with them. But if camels branded with the mark of the brother's tribe are found among those of the *ṣunnâʿ*, he returns them to his tribesmen. For his trouble the brother keeps every fifth animal as well as such as are not claimed by the owner blacksmith.

The *ṣâneʿ* not only shoes horses but repairs rifles, daggers, etc., and often makes new rifles, fine sabers, and spears, for there are many good artisans in his craft. For shoeing a horse he will make no charge. His reward is a two-year old she-camel, *heżże*, for every horse captured and all the horse saddles brought home from the raids, which he then

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326 sells for his own profit. When the Bedouins procure supplies of grain in the tilled territory for their stay in the inner desert, the blacksmith demands one *meğidijje* ($0.90) on each horse in order to buy his provisions. Whoever slaughters a camel must give the blacksmith all its entrails and the shins of its hind legs.

326 582 564 No Bedouin, not even a member of despised tribes like the Šarârât, Ṣlejb, Ḥawâzem, etc., would marry the daughter of a blacksmith nor let his daughter marry him. For the *ṣâne'*, although white, is not independent, is not *ḥorr*.